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ABSTRACT

This source book provides information on school, college, and community programs that teach American Indian languages in Arkansas, Louisiana, New Mexico, Oklahoma, and Texas. These programs were identified through leads provided by a nine-member regional task force of Native educators and language activists; consultation with federal and state agencies; information requests on listservs; and a survey of likely organizations, tribes, and other contacts. The source book begins with a brief overview of the status of Native languages in the five-state region and a description of the source book's development and the data collection methods used. Profiles of 24 Native language programs are arranged alphabetically by language and include program base, goals, brief description, instructional materials used, funding and other support, and contact information. A table summarizes the programs' services, settings, and target groups. The languages covered are Cherokee, Muscogee (Creek), Choctaw, Kiowa, Cheyenne, Comanche, Dine (Navajo), Keres, Osage, Seminole, Shawnee, and Tewa. Programs are presented in schools, colleges, preschools, and community settings. Appendices include regional task force members, advice about Native language education drawn from questionnaire responses, 9 recommended readings, text of the Native American Languages Act, the Navajo Nation's long-range language goals, 7 Web sites and listservs on Native languages, and 30 relevant organizations. An index is included. (SV)

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Profiles of Native Language Education Programs

ED 428 921

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for

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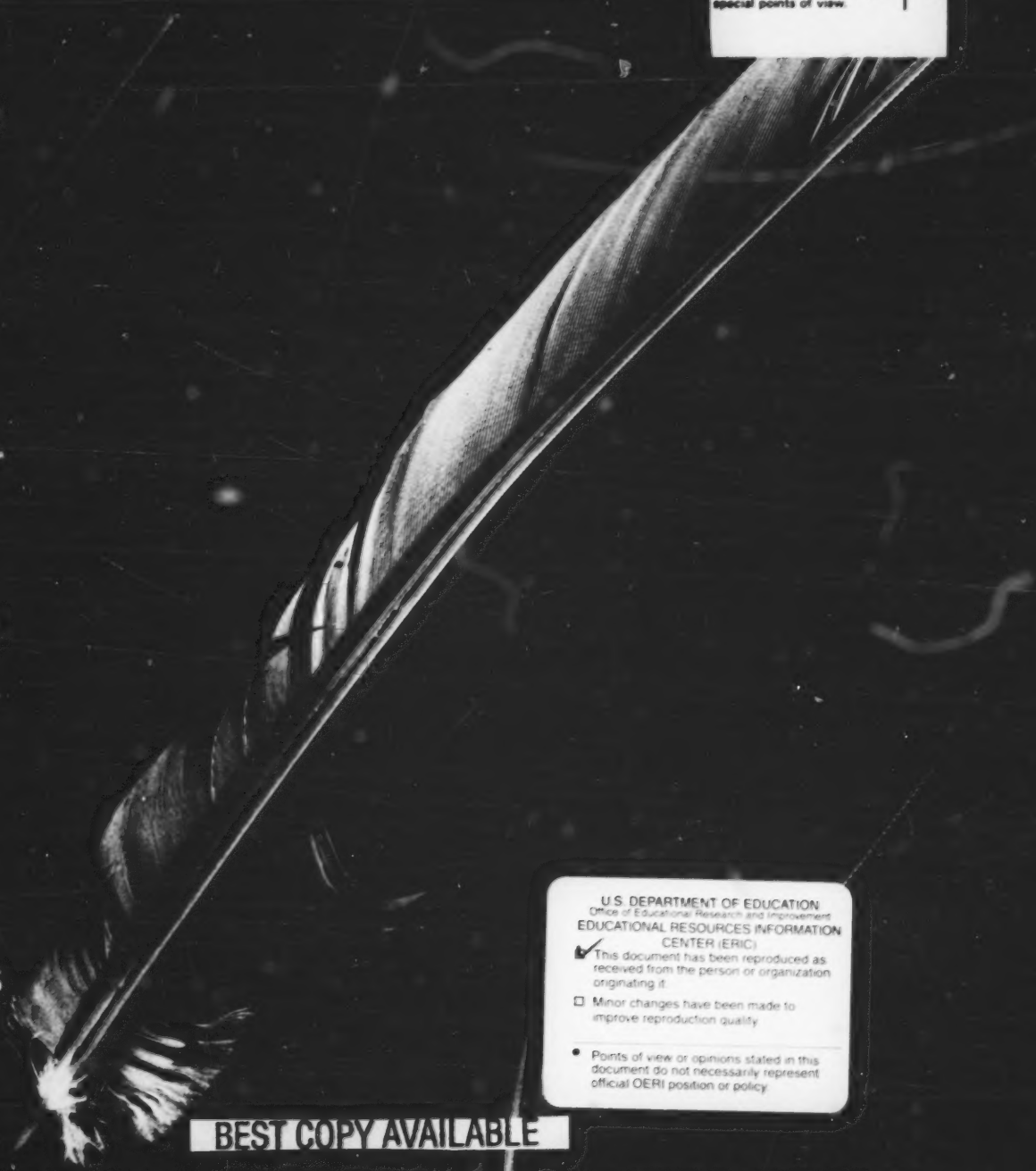
Louisiana,

New Mexico,

Oklahoma and

Texas



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SEDL LANGUAGE AND DIVERSITY PROGRAM

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Profiles of Native Language Education Programs
A Source Book for Arkansas, Louisiana, New Mexico, Oklahoma, and Texas

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Language and Diversity Program
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Foreword

The Southwest Educational Development Laboratory (SEDL) is a private, nonprofit research and development corporation. Under a contract with the U.S. Department of Education, SEDL is one of ten regional educational laboratories whose regions combine to cover the United States. SEDL's region includes Arkansas, Louisiana, New Mexico, Oklahoma, and Texas. In comparison to the other regions, the population of American Indians in SEDL's region is large.

In 1992 the Mid-continent Regional Educational Laboratory (McREL) in Aurora, Colorado joined forces with several other regional educational laboratories to launch what was called the Native Education Initiative. Under the leadership of Joann Sebastian Morris, who later became Director of the Office of Indian Education Programs for the Bureau of Indian Affairs, the Native Education Initiative spearheaded the development of several Native education resource directories and monographs. This source book grew out of this work.

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Introduction

If you want the language to survive, it has to be everywhere that English is. It has to infiltrate every medium—music, books, television, even the street signs on the reservation. Every time they turn around, the kids should bump into the language.

Dr. Stephen Greymorning, Professor
University of Montana, Missoula, Montana

Several hundred indigenous languages were spoken on this continent at one time, but only about 155 still remain.

The Native American Languages Act, passed in 1990 (Public Law 101-477) and amended in 1992 (Public Law 102-524), makes it the policy of the United States "to preserve, protect, and promote the rights and freedom of Native Americans to use, practice, and develop Native American languages." One of the ten national goals for American Indians and Alaska Natives (AI/AN), which resemble the national goals established in 1989 by the Bush administration, is to maintain Native languages and cultures. Goal 2 states:

> *By the year 2000 all schools will offer Native students the opportunity to maintain and develop their tribal languages and will create a multicultural environment that enhances the many cultures represented in the school.*[1]

This goal appears to have the most urgency for Native people, because language is a core component of culture and because so many Native languages are declining in use. According to Congressional testimony in 1992, several hundred indigenous languages were spoken on this continent at one time, but only about 155 still remain. Of these, it is estimated that:

- 20 are spoken by people of all ages, including children;
- 30 are spoken by adults of all ages;
- 60 are spoken by middle-aged adults; and
- 45 are spoken by only the most elderly.[2]

Nearly a third of these languages are used to varying degrees in the region served by the Southwest Educational Development Laboratory (SEDL). This region comprises Arkansas, Louisiana, New Mexico, Oklahoma, and Texas. This source book focuses on the languages used in this region.

The vitality of a language depends on at least two important factors: the number of speakers and the extent to which adults are teaching the language to children.

Brief Look at the Native Languages in SEDL's Region

The vitality of a language depends on at least two important factors: the number of speakers and the extent to which adults are teaching the language to children. "Only in the Southwest are many Native American languages relatively viable and vital," states Dr. Michael Krauss, Professor of Linguistics and Director of the Alaska Native Language Center at the University of Alaska, Fairbanks.[3] Of the 50 indigenous languages used or once used in SEDL's region, evidence suggests that 14 (28 percent) are vigorous, 18 (36 percent) are in moderate use, and the remaining 18 (also 36 percent) are extinct or nearly extinct.[4] The number of people speaking an American Indian language in each of the five states in SEDL's region is reported in Table 1.

Arkansas, where American Indians number only 12,773,[5] had no federally recognized tribes until 1994 and no recognition system at the state level. One can only surmise which languages are spoken by American Indians in the state. Caddo is a language that once extended into southwestern Arkansas and northeastern Texas but is now associated with the Caddo Tribe in Oklahoma. Cherokee is likely to be one of the languages in Arkansas, especially in the western part of the state, near the Oklahoma border. In 1994, after the figures below were tabulated, the United Keetoowah Band of Cherokee Indians relocated from Oklahoma to Waldron, Arkansas, suggesting that the state may have gained Native language speakers.

Indigenous language use is vigorous among members of the Coushatta Tribe of Louisiana.[8] Adults speak the language to their children before they

Number and Percent of People Speaking American Indian Languages

State	Number of Speakers[6]	Number of Native Americans[7]	Speakers as a Percent of Native Americans
Arkansas	279	12,773	2.18
Louisiana	320	18,541	1.73
New Mexico	76,738	134,355	57.12
Oklahoma	17,235	252,420	6.83
Texas	2,733	65,877	4.15

enter school, and employees of the tribe speak the language every day around the office.[9] The Coushatta of Louisiana, like many tribes in the U.S., have established bilingual education programs for the children who enter school with limited proficiency in English to help them make the transition from speaking their Native language at home to speaking English at school.

Besides the Coushatta Tribe, Louisiana has three other federally recognized tribes: the Chitimacha Tribe, the Tunica-Biloxi Indian Tribe, and the Jena Band of Choctaw Indians, which has been federally recognized only since 1995. Several more tribes are recognized by the state of Louisiana—the only state in SEDL's region to have a state recognition system. The languages of the Chitimacha Tribe and the Tunica-Biloxi Indian Tribe are now extinct. Fortunately for the Chitimacha Tribe, however, the Smithsonian Institution has recordings of its language that were made decades ago when native speakers were still alive. The tribe is working to preserve these recordings and make them accessible for posterity. The Jena Band of Choctaw Indians still has speakers among its 188 members, although all of them are middle-aged or older.

In New Mexico, where eight Native languages are spoken, Jemez, Keresan, and Zuni are the pueblo languages that are still spoken by children. The Mescalero Apache also have child speakers.[10] The Diné Nation (formerly the Navajo Nation), which extends into New Mexico, has a sizable population of speakers, especially in certain locations, and Navajo is, by policy, the language of instruction in Navajo Head Start programs. Moreover, a full line of Navajo language courses for Native and non-Native people is available through the Diné College system. Two organizations based in New Mexico that are profiled in this source book are the Linguistic Institute for Native Americans, which has focused primarily on the Native languages in New Mexico, and the Lannan Foundation's Indigenous Communities Program, which has funded Native language efforts in both New Mexico and Oklahoma.

The Cherokee Nation of Oklahoma has been a forerunner in language development, and Cherokee language instruction is available at schools, colleges and universities, and community settings.

Oklahoma has 25 Native languages—more than any other state in the nation. The Cherokee Nation of Oklahoma has been a forerunner in language development, and Cherokee language instruction is available at schools, colleges and universities, and community settings. In 1990, the Oklahoma Legislature passed H.B. 1017, allowing a Native language to fulfill the state's language requirement for high school graduation. Many tribes launched language initiatives, and the state department of education sponsored seminars

on Native language curriculum development. The Seminole Nation's K–3 language awareness curriculum was the first to be approved by the state, which used it as a model for other tribes. The Comanche Nation obtained grants to try out both a preschool immersion program, and, more recently, a master-apprentice program.

Although the Mississippi Band of Choctaw Indians uses its language in every day communication and newspapers, only about 5 percent of the Choctaw children in Oklahoma speak Choctaw when they enter school.[11] Students can learn Choctaw, however, at a public school in Oklahoma featured in this source book, and the Choctaw Nation piloted a language program at another elementary school that now maintains the program on its own. Community classes for students 13 years and older are taught in several cities and counties. Instructors speak, read, and write Choctaw, and the Choctaw Nation structures curriculum workshops around four levels of language instruction.

The Intertribal Wordpath Society and the Oklahoma Native Language Association, both established in 1997, help tribes work together on their language initiatives and encourage Native-language speakers to use their languages more. The Oklahoma Native Language Association conducts a conference every year in October on the teaching and learning of Native languages. The Intertribal Wordpath Society promotes awareness and teaching of Oklahoma Native languages through publications, public educational programs, a quarterly newsletter (*Pathways*), and a cable television program (*Wordpath*).

On the border between south Texas and Mexico, the children of the Kickapoo Traditional Tribe of Texas learn their indigenous language before they enter school.[12] Some members of the tribe are not only bilingual but trilingual, learning to speak the indigenous language first and later English and Spanish. The tribe offers tutoring and other services to help the children who enter school with limited proficiency in English. The Alabama-Coushatta Tribe of Texas maintains some use of its language, especially among older adults, but emphasizes the importance of mastering English. English is the language of instruction in the tribe's Head Start program.[13] The situation is similar for the Tiguas, who reside in far west Texas near El Paso but have roots with the Isleta Pueblo in New Mexico.

The end of the 20th century and the beginning of the 21st century constitute a window of opportunity to support the efforts of indigenous people in SEDL's region to teach their languages in pursuit of a goal they have set for themselves and in accord with the Native American Languages Act.

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people in SEDL's region to teach their languages in pursuit of a goal they have set for themselves and in accord with the Native American Languages Act.

How the Idea for a Source Book Developed

Through its work on a monograph titled *Promising Programs in Native Education*, SEDL staff became aware of Native language education programs. In particular, staff learned about several different approaches to teaching Native languages, including:

- use of a Native language in a preschool where a certain tribe is predominant;
- instruction of a Native language in a public school by a teacher or teacher assistant;
- master-apprentice programs that pair an elder with a younger individual who wants to learn the elder's Native language;
- development of computer software that preserves a Native language in spoken form, using the computer's audio features to record elders speaking; and
- distance learning programs of Native language instruction.

In May 1994, SEDL participated in what was thought to be the first Native Literacy and Language Roundtable. This roundtable was attended by several Native language speakers, and the proceedings included recommendations for action regarding the teaching, preservation, and revival of Native languages and culture. Three of these recommendations are cited below:

- provide information and support efforts that promote community Native language use and learning;
- assist in providing policy makers with information to foster recognition about the need for certified experts in native language/literacy; and
- document successes of culturally appropriate language programs.

These recommendations led to the idea of a source book on programs that involved the teaching and learning of Native languages. Besides documenting these programs, such a source book could facilitate the sharing of information with Native language educators, agencies, higher education institutions, policy makers, and other groups.

To guide the development of the source book, SEDL established a regional task force of nine Native educators and language activists from

throughout its region. Members of the task force assisted in developing this source book by reviewing and commenting on the questionnaire used to gather information and on an early outline for the source book.

How SEDL Identified Programs and Collected Information

SEDL identified Native language programs and efforts through numerous avenues. According to the regional task force, staff could not rely on tribal governments for information on the initiatives concerning their languages. Based on this advice, staff consulted not only the regional task force but also state departments of education, state bilingual education associations, and federal government agencies for leads and for information on programs funded under the Native American Languages Act or Title VII (Bilingual Education Act). Staff disseminated a request for information via e-mail through two electronic mailing lists (NativeNet's NAT-LANG and the "langpres" listserv of the National Clearinghouse for Bilingual Education), and followed up on the responses. Staff subscribed to a few other listservs as well and kept a look out for messages about indigenous languages in use in SEDL's region. Names were obtained at conferences or pulled from the proceedings of conferences, including the 1996 annual conference of the International Native Languages Institute (INLI) and the first and second "Stabilizing Indigenous Languages" symposia sponsored by Northern Arizona University and other organizations. Names were also gleaned from the membership lists of such relevant organizations as the Society for the Study of Indigenous Languages (SSILA).

While pursuing these identification strategies, SEDL staff drafted a questionnaire, reviewed it with members of the regional task force, and revised it to incorporate their suggestions. One of the suggestions from the task force, for example, was to add an item that solicited additional contacts.

Questionnaires were mailed over an extended period of time as Native language education programs were identified. The original requests for information that went unheeded were sent reminder letters. Altogether, SEDL mailed out 63 questionnaires and received 29 responses between November 1996 and June 1998. Of these, 24 provided information on Native language education programs, while five indicated that they did not currently have a Native language program. The 24 programs profiled here are by no means the only Native language education programs in SEDL's region. Others are missing from this source book either because SEDL did not learn

about them during the identification process or because SEDL learned about them but they did not respond to requests for information.

The source book contains a profile for each of the 24 programs. SEDL staff developed a common format for describing the programs and used the questionnaire from each program to draft a program profile that followed the format. SEDL staff then mailed a request to each program to review its profile and revise it if need be. In this verification process, SEDL made it clear whether or not it would include the program in the source book if the program did not respond to its request.

How the Program Profiles are Organized

The program profiles are arranged alphabetically by language and then program name. Each profile begins with the language(s) with which the program is concerned, indicates where the program is based, lists the program's goals, and describes the program briefly. After the description, information is provided on the teaching materials or other items used in the program and on the funds or other resources that support the program. Every profile contains a name, address, and other contact information for obtaining further information. Since some programs deal with more than one language, the index is important for locating the languages taught only in conjunction with other languages. A summary of all 24 programs appears in a table at the end, following the last profile.

One open-ended item on the questionnaire solicited advice about starting a Native language education program, whereas another asked more generally for advice or further comments. The intent of these items was to give the programs an opportunity to share any wisdom they had gained from experience. Their responses, which appear in Appendix A, are quoted almost verbatim, although minor revisions were made for the sake of conciseness or clarity. Appendix B is a list of recommending reading. The Native American Languages Act appears in Appendix C, and the Navajo Nation's long-range Navajo-language goals appear in Appendix D. This comprehensive set of goals may be useful as a model to any tribe in the process of developing its own language goals. Appendix E is a list of web sites and electronic mailing lists, while Appendix F provides information for contacting several relevant organizations within and outside of the five-state region.

We hope that Native language educators find this source book to be a useful source of information that facilitates networking. Perhaps with this

source book, they can more easily draw on each other's knowledge and experience to start new Native language education programs or to enhance the success of the ones they already have in place.

Endnotes

[1] Goal 7 of the more recently developed Goals 2000 for Indian America simply states "By the year 2000, American Indian and Alaska Native students will be provided the opportunity to maintain and enrich their tribal language and culture."

[2] Ramirez-Shkwegnaabi, B. (1996). *Proceedings of the 15th International Native American Language Institute.* St. Cloud, MN: St. Cloud State University American Indian Center.

[3] Krauss, M. (1996). Status of Native American language endangerment. *Stabilizing indigenous languages.* Flagstaff, AZ: Center for Excellence in Education, Northern Arizona University, p. 18.

[4] The primary reference for this summary information on Native languages in SEDL's region was the 1992 Ethnologue, compiled by the International Center of Linguistics (commonly known as the Summer Institute of Linguistics) in Dallas, Texas. Web site: http://www@sil.org

[5] 1990 U.S. Census.

[6] Gale Research, Inc. (1995). *Statistical Record of Native North Americans,* 2nd edition. Original source: U.S. Bureau of the Census. 1990 Census of Population and Housing. Characteristics of American Indians by Tribe and Language, pp. 874–875.

[7] 1990 U.S. Census

[8] Skinner, L. (1990). Teaching through traditions: Incorporating Native languages and cultures into curricula. Indian Nations at Risk Task Force, Commissioned Paper Number 10. Summarized in Cahape, P. and Howley, C. B. (Eds.) (1992). *Indian Nations at Risk: Listening to the People.* Charleston, WV: ERIC Clearinghouse on Rural Education and Small Schools.

[9] Shirley Doucet, member of SEDL's regional task force and Director of Education for the Coushatta Tribe of Louisiana, personal communication, October 12, 1996.

[10] Krauss, M. (1996). Status of Native American language endangerment. *Stabilizing indigenous languages.* Flagstaff, AZ: Center for Excellence in Education, Northern Arizona University.

[11] Kwachka, P. Native literacy. Panel presentation at the Native Literacy and Language Roundtable in Denver, Colorado, May 5–7, 1994.

[12] Juan Gonzalez, member of SEDL's regional task force and a tutor for the Social Services Department of the Kickapoo Traditional Tribe of Texas, personal communication, July 30, 1996.

[13] Clem F. Sylesteine, then Second Chief and Tribal Councilman of the Alabama-Coushatta Tribe of Texas, personal communication, December 4, 1996.

Cherokee Language Audio-Visual Materials Development and Distribution

Language: Cherokee

Program Base: Small home-based business in Tulsa, Oklahoma

Goals:

1. To produce audio-visual materials for teaching the language and history of Cherokee people.
2. To reproduce books and audio books about Cherokee history, to preserve Cherokee songs, and to republish early writings about the Cherokees.
3. To help produce and to distribute video documentaries about the history, language, and culture of the Cherokee people.

Brief Description:

Cherokee history and language are preserved through audio books, cassettes, flash cards, videos, and the written word. Early hymns clearly sung entirely in Cherokee are available on two cassettes. Also available is a book of more than 1,000 English names translated and written as the Cherokee would pronounce them. From time to time, Cherokee language classes are offered.

Materials:

Audio-visual materials, including videos which are distributed for the Cherokee Heritage Indian Education Foundation (CHIEF).

Support:

Revenues from the sale of items plus a percentage of the proceeds for distributing videos for the Cherokee Heritage Indian Education Foundation.

Contact Information:

Prentice and Willena Robinson
Cherokee Language and Culture
4158 E. 48th Place
Tulsa, OK 74135
http://www.powersource.com/cherokee/lang.html
E-mail address: Call to request new e-mail address
(918) 749-3082

Cherokee Heritage Indian Education Foundation (CHIEF)
2934 E. 76th Place
Tulsa, OK 74136
http://www.chief-ok.org
chief@galstar.com
(918) 491-6062 / Fax: (918) 491-6062

Cherokee Nation's Language Program

Language: Cherokee

Program Base: Cherokee Nation of Oklahoma in Tahlequah, Oklahoma

Goals:

1. To create and strengthen use of the language.
2. To develop Cherokee language units.
3. To increase the number of persons fluent and literate in the Cherokee language.
4. To assist Cherokees and non-Cherokees of all ages to have magazines, videos, software, and tapes in both Cherokee and English.

Brief Description:

Working with elders who speak the language fluently, staff at the Cherokee Nation of Oklahoma teach in the communities and develop classroom-teaching materials or self-teaching materials on CD/ROM for use with computers. Laptop computers with the Cherokee syllabary say the Cherokee sounds for the student who is learning the language. Participants range from preschoolers to elders 60 years of age or older, and the program is open to all who wish to participate. Services are provided in preschools; elementary, middle, and high schools; college or university campuses; tribal facilities; and community settings. Services are provided to people in other states through the mail or by telephone. The instructor, whose first language was Cherokee, received permission from the tribe to teach the language, worked as a teacher's aide, and earned a bilingual endorsement from Northeastern State University in Tahlequah, Oklahoma. The program became official in 1995.

Materials: Children's stories, books, audiotapes, videos, and computer software.

Support:

Support comes from the tribe and from elders who speak Cherokee. The Cherokee Nation of Oklahoma passed the Cherokee Nation Language and Cultural Preservation Act, which states: "This Act is in recognition that the survival of a people is dependent upon their capacity to preserve and protect their culture and language." Policies and a committee guide the program.

Contact Information: Durbin Feeling, Linguist
Cherokee Nation
Tsa-la-gi Cultural Center
P. O. Box 948
Tahlequah, OK 74465

dfeeling@mail.netsites.net
(918) 458-6170
Fax: (918) 458-6172

Excell Program at Marble City School

Language: Cherokee

Program Base: Preschool and elementary school

Goals:

1. To retain the oral language of the Cherokee Nation.
2. To appreciate the culture and heritage of the Cherokee Nation.

Brief Description:

Oral Cherokee is taught by a certified elementary education teacher who is a fluent Cherokee speaker, a full-blood Cherokee, and a member of the Cherokee Nation. Children from three-year-olds to 8th graders attend Cherokee classes each week during the school year. All students, whether or not they are American Indian, participate in the classes. Known as Excell, the program began in 1995 when the school won a Title VII grant to utilize personnel to teach the oral language.

Materials: Cherokee folk tales and teacher-generated books.

Support:

Title VII funds and the Oklahoma State Department of Education support the Excell program. In addition, the program has had the benefit of assistance from tribal government leaders and from Native language speakers and has collaborated with a school and with a linguist.

Contact Information: Anne M. Nelson, Title VII Director
Marble City School
P. O. Box 10
Marble City, OK 74945
(918) 776-0406 / Fax: (918) 775-3019

Maryetta School's Primary Grades Program

Language: Cherokee

Program Base: Maryetta School in Stilwell, Oklahoma

Goals:

1. To reinforce the native language learned at home.
2. To introduce the Cherokee language.
3. To sensitize all children to Cherokee language and culture.

Brief Description:

Cherokee language and culture are integrated into the curriculum in the lower grades, so that children learn Cherokee words for colors, numbers, body parts, etc. The children spend time in a specially equipped center where their learning of the Cherokee language is reinforced through psychomotor activities that involve saying Cherokee words. (The Cherokee language is not taught as a separate subject.) Maryetta is a K–8 school with a preschool program that also uses the psychomotor center. All students in the lower grades, not just Cherokee students, participate in the program.

Materials: Teacher-made materials.

Support:

Funds in the past came from Title VII (bilingual education) and Title IX (Indian education). The program began as a Title VII demonstration project in 1982. Support now comes from fluent native speakers of the language and collaboration with a school, college, or university. Maryetta is close to Northeastern State University in Tahlequah, Oklahoma.

Contact Information: Carthel Means, Superintendent
Maryetta School
Route 4, Box 2840
Stilwell, OK 74960
(918) 696-2285 / Fax: (918) 696-6746

Sapulpa Indian Education Program

Languages: Cherokee and Muscogee (Creek)

Program Base: High School in Sapulpa, OK

Goals:

1. To teach children their heritage.
2. To encourage Native Americans to speak the language in the home.

Brief Description:

The Sapulpa Indian Education Program includes courses in Cherokee and Muscogee (Creek) at Sapulpa High School. Students may take up to four semesters of classes in either language at any grade level in the high school to fulfill Oklahoma's foreign language requirement for a high school degree. Completing all four semesters meets the admission requirement for college. The courses were developed in response to requests from students and parents. A survey of junior and senior high American Indian students showed that 86 percent expressed interest in enrolling in such classes. The program began small by offering one 90-minute section of each language every other day, but demand increased the need for more classes. Youth at the school do not have to be American Indian to receive instruction in either language, but the school fills the classes with American Indians first, assigning any remaining class spaces to other students. The teachers of either language need only to speak the language fluently and to have an endorsement signed by the tribe. They do not have to be certified teachers.

Materials: Books and dictionaries from the tribe.

Support:

In the past, the program received Title IX (Indian Education) funds, Johnson O'Malley funds, and financial support from the school itself. The program also benefited in the past from assistance from fluent speakers of the language and from collaboration with a school.

Contact Information: Laura Hurd, Director, Indian Education
Sapulpa School
3 S. Mission
Sapulpa, OK 74066
(918) 224-9322 / Fax: (918) 224-0174

Sequoyah High School Language Courses

Language: Cherokee and Muscogee (Creek)

Program Base: Sequoyah High School in Tahlequah, OK

Goals: To understand, appreciate, and increase proficiency in each student's native language.

Brief Description:

Sequoyah High School, which is a boarding school and day school for Native Americans, offers Cherokee Language I and II and Muscogee (Creek) Language I and II. These classes have been taught by fluent speakers who are certified secondary teachers with a bilingual endorsement from a college or university. The teachers were themselves ESL (English as a Second Language) students. This department also has two teacher assistants, one fluent in Cherokee and the other fluent in Muscogee. The curriculum that was developed covers both speaking and writing each language. The classes are available to all students at Sequoyah High School, regardless of their tribal affiliation, and students range from 15 up to 21 years of age.

Materials: Children's stories, books, audiotapes, videos, and computer software.

Support:

Title VII and Title IX funds support the program. In the past, the program received assistance from fluent speakers and from a linguist or university linguistics department.

Contact Information: Gina Stanley, Assistant Principal
Native Language Department
Sequoyah High School
P. O. Box 520
Tahlequah, OK 74465
(888) 467-4746 / (918) 456-0631 / Fax: (918) 456-0634

The University of Oklahoma's Courses in Four Native Languages

Language: Cherokee, Choctaw, Muscogee (Creek), and Kiowa

Program Base: Department of Anthropology, University of Oklahoma in Norman, OK

Goals:

1. To research and teach four Native languages.
2. To offer American Indian language courses in the College of Arts and Sciences that fulfill the foreign language requirements in undergraduate and graduate programs.

Brief Description:

Classroom instruction is offered at three course levels. The course instructor, who is fluent in the Native language, may be assisted by a trained linguist in some instances. Students must attend the university but do not have to be American Indian. The program began in 1991 out of interest that had developed in Indian communities and at the university. It has received publicity on the local and national news networks.

Materials: Books, compiled handbooks and texts, cassette tapes.

Support:

The university supports the program. In the past, a state agency provided support.

Contact Information: Morris Foster, Associate Professor
Department of Anthropology
DHT, Room 505
University of Oklahoma
Norman, OK 73019
(405) 325-3729 or (405) 325-2491

CHEYENNE

Student Enrichment and Enhancement Day School (SEEDS)

Language: Cheyenne

Program Base:

After-school community setting, first in a church building and later in a new building housing the Cheyenne Language Institute in Clinton, OK

Goals:

1. To incorporate Cheyenne language into the public schools.
2. To complete a computer-based Cheyenne language course.
3. To begin development of a CD-ROM.
4. To publish a student dictionary and teacher handbook.

Brief Description:

For the Student Enrichment and Enhancement Day School (SEEDS) project, program personnel first updated and expanded an orthography initially developed by Southwestern Oklahoma State University nearly 25 years ago. The program developed a special template for Macintosh computers and loaded nearly 1500 words in subject stacks on Hypercards. Cheyenne was first taught through oral instruction and later through computers to further reinforce learning. An after-school program, SEEDS requires students to be American Indian but not necessarily Cheyenne. Very young children under five years of age may participate as well as school-aged children up to 15 years old. Staff include a fluent native speaker with a master's in education, an elementary school teacher with a master's in education, a teacher's aide, and a computer program specialist.

Materials:

Dictionary and handbook, printed and copyrighted, and the computer software that the project developed.

Support:

The SEEDS project received funds from the Title IX Indian Education program, a private foundation, and a state agency. Fluent native speakers have assisted the project and volunteers helped as well.

Contact Information: Lawrence H. Hart, Executive Director
Cheyenne Cultural Center, Inc.
Rural Route 1, Box 3130
Clinton, OK 73601
(580) 323-6224 / Fax: (580) 323-6225

Choctaw Bilingual Education Program

Language: Choctaw

Program Base: School with elementary, middle, and high school levels in Kiowa, OK

Goals:

1. To improve students' academic skills in grades K–12 through curriculum improvement and computer-assisted instruction.
2. To meet a goal of 200 new vocabulary words each year.
3. To teach everyday conversational skills.
4. To revive the language.
5. To raise language awareness in the community.
6. To encourage parental participation in their child's education.
7. To provide additional education and training for parents.

Brief Description:

Kiowa School teaches Choctaw in a dual language program that is part of a Comprehensive School Project designed to address both the academic and linguistic needs of Limited-English-Proficient (LEP) and low-income students in grades pre-K–12. With computer-assisted instruction and an integrated curriculum, the program has five major components, including dual language as well as mathematics and science and a school-to-work initiative. The program is named "Ladder" because students progress at their own pace from one level to the next in each of the five components.

Choctaw is taught to students in grades 6–12. They are taught vocabulary skills, audio skills, visual skills, and vocal skills as well as cultural ways. The teacher develops most instructional materials and lessons as very few commercial text and materials exist for the Choctaw Language. The students make use of computer-assisted instruction to read and write the language with the assistance of the Student Writing Center. Students can utilize what they have learned from their Choctaw language classes in the writing center by speaking and writing stories in the Native language. The students progress at their own pace under close supervision, and about 70 percent of the participating students are able to reach the minimum competency of speaking and writing 200 new words each year.

Materials: Teacher-developed materials; computer writing software.

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CHOCTAW

Support:

Title VII Bilingual Education funds and a parent advisory committee support the program. A tribal language and culture committee and fluent native speakers have assisted with the program in the past.

Contact Information: Bill Hayes, Director of Bilingual Education
Kiowa Public School
P. O. Box 6
Kiowa, OK 74553
bhayes@kiowa.k12.ok.us
(918) 432-5809/ Fax: (918) 432-5683

Comanche Language and Cultural Preservation

Language: Comanche

Program Base: Preschool, high school, tribal facility, and community setting

Goals:

1. To ensure that Numu tekwapu (the Comanche language) remains a part of everyday Comanche life.
2. To revive the language so that it becomes a living language once again.
3. To provide the opportunity for Comanche people of all ages to speak, write, and understand the language in order that it and our culture might live on.

Brief Description:

In 1989, the Comanche Tribe began a project to preserve its language and history, producing 15 two-hour tapes featuring 40 tribal elders telling stories and family history in their native tongue. Individual tribal members also taught language classes independently. The Comanche Language and Cultural Preservation Committee was formed in 1993. A nonprofit organization, the Comanche Language and Cultural Preservation Committee does not charge for any of its activities, and its members are all volunteers.

Accomplishments in language preservation for the tribe include: (1) adopting an official Comanche alphabet; (2) holding alphabet workshops and later language classes in four Comanche communities; (3) publishing the NUMUMUU (Comanche) Monthly Reader and distributing 600 copies of it each month to all area schools; (4) publishing a picture dictionary for children; (5) developing a word game for a language contest at the annual Comanche Nation Fair; also developing and distributing 200 sets of 56 flash cards to children at the fair; (6) offering courses in the language for a time at The University of Oklahoma in Norman and at Cameron University in Lawton, Oklahoma; and (7) conducting "Language Immersion Weekend."

A four-week summer preschool held in 1995 taught the language to 76 participating children, and one of the four Comanche communities operated a three-year language preschool pilot program for children 3–5 years old.

Materials: Children's stories, audiotapes, and videos.

Support:

Funds have come from the Administration for Native Americans, a private foundation, and the tribe. To raise funds, the committee also sells its audiotapes and videos, Comanche dictionaries, language

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flash cards, and other items. Other types of support include community donations, volunteers, and collaboration with a linguist or university linguistics department.

Contact Information: Ronald Red Elk, President
Comanche Language and Cultural Preservation Committee
P. O. Box 3610
Lawton, OK 73502
http://www.skylands.net/users/tdeer/clcpc/
Kanabuutsi@juno.com
(405) 247-5749 or (580) 353-3632

Comanche Language Class of the Toya Band

Language: Comanche

Program Base: Community setting in Albuquerque and Santa Fe, New Mexico

Goals:

1. To develop fluency.
2. To retain language skills.
3. To gain knowledge of the tribe's history.
4. To involve preschool and early elementary-aged children.

Brief Description:

The instructor for the Toya Band Comanche Language Class is a volunteer who is fluent in the Comanche language. With permission from the tribe to teach the language, she first conducted a class of 15–20 students in Albuquerque and later added a class in Santa Fe. Each class meets one evening per week for two hours at a community setting. The instructor has tried different techniques for teaching the language, the most recent of which is total immersion. Children and adults who are Comanches or spouses of Comanches may participate. Current participants range in age from older youth to elders.

Materials:

Children's stories, books, audiotapes (when available), videos (when available), Comanche alphabet, Comanche dictionary, handouts and information from the Comanche Language and Cultural Preservation Committee.

Support:

The only funds supporting the language class are private donations for the purchase of needed supplies. Otherwise, the class relies on volunteers and gets information from the Comanche Language and Cultural Preservation Committee.

Contact Information:

Geneva W. Navarro, Class Instructor
2811 Camino Del Bosque
Santa Fe, NM 87505
(505) 471-3831/ Fax: (505) 292-1521

Edward Wapp, Jr., Teacher and Alternate Instructor for the Comanche Language Class
Institute of American Indian Arts
P. O. Box 20007
Santa Fe, NM 87504
ewapp@iaiancad.org
(505) 988-6415 / Fax: (505) 988-6455

Diné (Navajo) as a Home Language

Language: Diné (Navajo)

Program Base: Elementary school, middle school, and high school in Bloomfield, NM

Goals:

1. To teach children to converse with peers, parents, and elders.
2. To teach children to read Navajo.
3. To teach children to write in the Navajo language.

Brief Description:

Bilingually endorsed, licensed, and fluent Navajo teachers provide instruction at each grade level, following the state bilingual education guidelines. The district, Bloomfield Schools, incorporates culture with language. At the secondary level the district has beginning, intermediate, and advanced Diné (Navajo) language classes addressing oral speaking, conversational skills, reading, and writing in the language. The program also follows the Diné Language and Culture Framework put out by the Diné Nation Education Department. Students do not have to be American Indian to participate in the classes.

The program began in 1985. The district was able to order Navajo language materials, but a committee was assigned to work on the scope and sequence of the curriculum for K–7, which is ongoing.

Materials: Books and children's stories.

Support:

Title IX (Indian Education), Johnson O'Malley, and state department of education funds support the program. Fluent native speakers, a language and culture committee, and volunteers have all assisted the program, while collaboration with a school has been a source of support as well.

Contact Information: Lena Naton, Assistant Federal Programs Director/Bilingual Director
Bloomfield Schools
325 North Bergin Lane
Bloomfield, NM 87413
(505) 632-4314/ Fax: (505) 632-4371

Diné College East - Shiprock Campus

Language: Diné (Navajo)

Program Base: Center for Diné Studies

Goals:

1. To preserve and perpetuate Diné language, culture, history, and philosophy.
2. To prepare students to enter teacher certification programs.
3. To become Diné language teachers.
4. To become well-prepared bilingual teachers.
5. To become bilingual to work in interpretation, anthropology, linguistics, and related fields.

Brief Description:

One of the unique goals of Diné College, formerly Navajo Community College, is to promote and perpetuate Navajoness through the Center for Diné Studies (CDS). The purpose of CDS is to provide students with an opportunity to acquire the fundamentals of language, basic principles, and information in the major areas of Diné knowledge: culture, history, and philosophy.

The purpose of the Associate of Art (AA) degree in Navajo Language is to prepare students to enter teacher certification programs and become (a) Navajo language teachers or (b) well-prepared bilingual teachers. Students can also proceed to work in interpretation, anthropology, linguistics, and other related fields. Diné College also offers AA degrees in (1) Navajo Culture, (2) Navajo History and Indian Studies, and (3) Navajo Bilingual-Bicultural Education. This year the education department was put under the direction of CDS; thus, CDS offers an AA in Elementary Education. In addition, CDS has two certificate programs: Bicultural Specialist and Instructional Assistant.

The Navajo Language Program (NLP) branches out to offer language courses in outlying communities in Arizona, New Mexico, and Utah. NLP also works with public schools to produce curriculum units. The multimedia lab produced a Diné teaching CD for schools complete with Diné alphabet, phonics, stories, and teachers' guide.

Materials:

Very limited text. Historical selections written in Diné, materials developed by students and the instructor, and products from the Native American Materials Development Center (NAMDC), which are available now through Ramah Navajo School Board, Inc. in Pine Hill, New Mexico. (English texts are used as guides in methods courses on language teaching.)

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Support:

Diné College has a budget for the program supplemented with a grant now and then. The CD was generated with a grant from the National Endowment for the Humanities in 1996 through the CDS Multimedia lab. Although there is no budget for the multimedia lab, it continues to work with schools.

Contact Information: Bernice Casaus, Director of Navajo Language Program
Diné College East
P. O. Box 580
Shiprock, NM 87420
http://shiprock.ncc.cc.nm.us/Dept/cds/index.html
bcasaus@ncc.cc.nm.us
(505) 368-3569 / Fax: (505) 368-3519

Diné Language High School Curriculum

Language: Diné (Navajo)

Program Base: Native American Preparatory School in Rowe, New Mexico

Goals:

1. To acquire a basic vocabulary and understanding of the grammar and syntax.
2. To be able to carry on a conversation in the Native language.
3. To be able to read the language, if the language is written.
4. To learn about the culture through the language.

Brief Description:

The Native American Preparatory School has offered classes in Navajo to high school youth since opening as a residential school in 1995. These classes, which are a standard feature of the curriculum, give students the option of studying a Native language instead of a foreign language. The students must be American Indian, but it does not matter to which tribe they belong. The language teacher is fluent in the language and has a secondary education degree. Classes involve elders and occasional field trips.

Materials: Children's stories, books, audiotapes, videos, and computer software.

Support: Fluent Native language speakers have provided support, now and in the past.

Contact Information: Sven Huseby, Head of School
Native American Preparatory School
P. O. Box 260
Rowe, NM 87562
sven@roadrunner.com
http://www.naprep.org
(505) 474-6801/ Fax: (505) 474-6816

Diné Language Program at The University of New Mexico

Language: Diné (Navajo)

Program Base: University of New Mexico in Albuquerque, New Mexico

Goals:

1. To develop oral and literacy skills in Navajo.
2. To develop understanding of Navajo culture.
3. To integrate Navajo culture in programs of other university units.
4. To fulfill the language requirement and general education breadth.

Brief Description:

The Diné (Navajo) Language Program at the University of New Mexico provides two years (four semesters) of basic language course work and more advanced courses for adults, who do not have to be Navajo or American Indian to participate. The program, which began in 1969, was developed by a team of two linguists, a graduate student, and three native-speaking students. This team developed materials and lesson plans over the course of four semesters.

Students and faculty in the UNM program also have worked to maintain or preserve Native American languages in New Mexico and elsewhere by assisting members of the Jicarilla Apache, Mescalero Apache, and other tribes in language description, sociolinguistic assessment, teacher training, and materials development. This work is offered at the university campus, a tribal facility, or community settings. Experimental dictionary work is featured on the program's web site.

Materials: Navajo books, audiotapes, and filmstrips.

Support:

The source of funds for the Diné Language Program was not given, but the language maintenance work with tribes was funded by The University of New Mexico. Funding in the past came from Title VII, BIA, Johnson O'Malley, American Indian organizations, and specific tribes being served.

Other types of support, now and in the past, for the Diné language program came from Native language speakers, volunteers, and a linguist or university linguistics department. For the language maintenance work, support has come from tribal government leaders, tribal language or culture committees, fluent Native language speakers, and a linguist or university linguistics department. In the past, this work also involved collaboration with a school.

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Contact Information: Garland D. Bills, Department Chair
University of New Mexico
Department of Linguistics
Humanities, Room 526
Albuquerque, NM 87131-1196
http://www.unm.edu/~linguist
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Melissa Axelrod, Assistant Professor
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Humanities, Room 526
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Roseann Willink, Diné Instructor
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Department of Linguistics
Humanities, Room 526
Albuquerque, NM 87131-1196
http://www.unm.edu/~linguist
(505) 277-6353 / Fax: (505) 277-6355

DINÉ

Navajo Nation Language Project

Language: Diné (Navajo)

Program Base:

Preschool or Head Start centers and home-based programs for very young children, 0–5 years old

Goals:

1. To develop competence in Navajo language skills.
2. To build knowledge of Navajo culture.

Brief Description:

In 1994 the Navajo Nation issued an executive order making Navajo the language of instruction in Navajo Head Start programs. The Navajo Nation Head Start office developed a curriculum in Navajo with a focus on self-esteem and conducted training for about 165 Head Start centers and home-based programs. The Navajo Nation Language Project (NNLP) conducted basic research on the use of Navajo by preschool-aged children and Head Start staff that resulted in workshops and publications. Less than half of the children entering Head Start speak Navajo, although more probably hear Navajo spoken around them. Most Head Start employees are reasonably fluent Navajo speakers. Selected by the parents from among qualified applicants, they are expected to be Navajo, and most Navajo adults still speak Navajo. In time, Navajo language ability may become an explicit requirement. Teachers are expected to hold bilingual endorsement, passing both oral and writing tests.

The Division of Diné Education focuses on very young children, 0-5 years old, who meet the criteria for Head Start. Other programs around the reservation with language components involve school-aged children at the elementary, middle, and high school levels or college-aged students. Some of these programs accept students who are not Navajo or American Indian. The Office of Diné Culture, Language, and Community Services developed a curriculum framework in Navajo culture that is being used by these programs.

Materials:

Instruction is oral, but computer software is used to develop curriculum and materials. Programs not run by the Division of Diné Education use audiotapes, books, videos, computer software, and stories narrated or written by students.

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Support:

NNLP was funded by the Administration for Native Americans. Other programs have received funding from Title VII, the BIA, JOM, the Annenberg Foundation, and the Ford Foundation. Non-monetary support came from tribal government leaders, fluent native speakers, and the prior work of fluent speakers, linguists, and literacy experts.

Contact Information: Wayne Holm, Director
Navajo Nation Language Project
Division of Diné Education
Box 670
Window Rock, AZ 86515
(520) 871-6744 / Fax: (520) 871-7474

Diné Nation Office of Teacher Education

Language: Diné (Navajo)

Program Base: Preschool or Head Start program and college campus

Goals:

1. To maintain the language.
2. To provide support to schools to include the language.
3. To develop curriculum materials for schools.
4. To use Navajo as the language of instruction in Head Start.

Brief Description:

The Navajo Nation's Office of Teacher Education coordinates teacher education programs. In particular, it coordinates the Navajo Nation - Ford Foundation Project, which is a consortium comprising regional colleges and Diné College (formerly Navajo Community College). The purpose of this project is to prepare teachers to teach the Navajo language. Qualifications required to teach the Navajo language include fluency in the language, permission from the tribe to teach the language, and state endorsement. It is not necessary to be Navajo to participate in the teacher education programs.

Materials: Books and children's stories.

Support:

Funds come from Johnson O'Malley, a private foundation, and an American Indian organization.

Contact Information: Roxanne Gorman, Director
Office of Teacher Education
Division of Diné Education
Navajo Nation
P. O. Box 4380
Window Rock, AZ 86515
roxanneg@dns.nncs.ihs.gov
(520) 871-7449, 7450, or 7453/ Fax: (520) 871-6443

Keres Language and Culture Programs

Language: Keres of the Santa Ana Pueblo

Program Base: Department of Education, Pueblo of Santa Ana in Bernalillo, NM

Goals:

1. To teach Keres to non-speakers.
2. To teach students how to read and write Santa Ana Keres.
3. To teach students the stories and legends of the Santa Ana Pueblo.
4. To familiarize students with ceremonial prayers and speeches for men and women.
5. To educate students about ceremonial sites on Santa Ana lands.
6. To teach students how to cook traditional foods.
7. To teach students how to make traditional or ceremonial clothing.
8. To teach students how to make Santa Ana pottery and other crafts.

Brief Description:

In collaboration with Bernalillo Public Schools, Santa Ana has instituted Santa Ana Keres language classes at the elementary level. At the community level, Santa Ana holds language classes for men, women, and children. The women's class integrates hands-on activities such as cooking or making traditional dresses and pottery into the language class. Services are provided at preschool or Head Start programs, elementary schools, or tribal facilities. Participants range from very young children to middle-aged adults. Only members of the Santa Ana Pueblo may participate in the program, which began in 1993.

The person who teaches the language is fluent in the language, has permission from the tribe to teach the language, has experience as a teacher's aide, and holds degrees in elementary education and educational administration, with a specialization in bilingual education.

Materials: Children's stories, books, and audiotapes.

Support:

The director began teaching the language as a volunteer and later received a grant from a private foundation. When the grant elapsed, the director continued as a volunteer. In 1996, the tribe provided funds to hire two elders to teach adults, but the program relied on volunteers to teach children from the Head Start level to high school.

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Contact Information: Donna Pino Martinez, Director
Department of Education
Pueblo of Santa Ana
2 Dove Road
Bernalillo, NM 87004
santaanapc@nm-us.Campus.MCI.Net
(505) 867-1623/ Fax: (505) 867-3395

Osage Language Teaching and Research

Language: Osage

Program Base: House and other private settings in Tulsa, Oklahoma

Goals:

1. To teach appreciation and respect for the Osage language.
2. To teach conversational and other uses of oral language.
3. To enable students to analyze any new sentences they encounter.
4. To stimulate students to help advance research into Osage.

Brief Description:

Inter Lingua, Inc. provides instruction in the Osage language in private classes attended by a group of eight, nearly all of whom are Osage. Two in the class, in turn, teach the same material in their own classes at the beginning level. Syntax and grammar are emphasized rather than word lists or rote memorization of sentences. Speech making and public praying are taught, as students want to use the language at Osage events. Middle-aged adults attend the classes, but all ages are welcome. The first class was held in 1993 in response to a request from a tribal member to teach him and his family. Eventually some members dropped out and other tribal members joined the class.

The instructor is a linguist who has researched the Osage language and has become partially fluent in the language. She developed a writing system for this heretofore unwritten language, and former students have incorporated her system into their own teaching.

Materials: Children's stories, books, worksheets, and excerpts from a grammar published in 1997.

Support:

In the past, the National Endowment for the Humanities funded the research, and a private foundation provided some support as well. Native speakers have participated in the research and assisted with the classes, and one student has helped as a volunteer with editing. The work also involved collaboration with a university, including a university linguistics department.

Contact Information:

Dr. Carolyn Quintero, President
Inter Lingua, Inc.
1711 East 15th Street
Tulsa, OK 74104-4608

http://www.interlingua.com
interlinguainc@compuserve.com
(918) 743-2424/ Fax: (918) 743-1347

Seminole Language Curriculum

Language: Seminole

Program Base: Elementary school and community setting in Wewoka, OK

Goals:

1. To implement and circulate the Seminole Language Curriculum in schools.
2. To complete historical work and a video.
3. To teach phonics and how to write words in the Seminole language.
4. To teach groups in churches and homes.

Brief Description:

The Seminole Language Curriculum Committee designed the Seminole Language Curriculum for preschool-aged and elementary school-aged children and for middle-aged adults. Participants must be members of the Seminole tribe. The committee developed Book I, which has been printed, and is working on Book II. The curriculum and Book I have been approved by the state superintendent of education. The committee also developed a tape cassette for the classes. The instructors are fluent in the language and experienced as teacher's aides.

Materials: Audiotapes and books developed by the Seminole Language Curriculum Committee.

Support:

Funds come from the tribe, and the committee has sold its state-approved book and tape. Other types of support include assistance from fluent native speakers and collaboration with a school. In the past, the Indian Education Section of the Oklahoma State Department of Education provided training and information.

Contact Information: Jane E. McGeisey, Chairperson
Seminole Language Curriculum Committee
P. O. Box 35
Wewoka, OK 74884
(405) 257-5997

Shawnee Language Preservation Project

Language: Shawnee

Program Base: Tribal facility and community setting

Goals:

1. To provide the language in written form and in a form appropriate for teaching.
2. To provide audiotapes and videos of current language speakers.
3. To utilize current speakers as part of the process of teaching and learning the language.
4. To teach those who are interested in the language.

Brief Description:

The instructor is fluent in the Shawnee language and has permission from the tribe to teach the language. A University of Kansas linguist has helped program personnel develop a pronunciation key, pictionary, workbook, and tapes. Program personnel utilize these along with native speakers to teach the language, making every effort to meet every other week to teach. Participants now range in age from young adults to elders. Shawnee children are also allowed to participate as long as they are members of the Shawnee tribe.

Materials:

Pronunciation key, pictionary, workbook, and audiotapes of fluent speakers in conversation and saying single words.

Support:

The Shawnee Language Preservation Project has received help from a University of Kansas linguist, tribal government leaders, fluent native speakers, and volunteers. Both now and in the past, financial support has come from the tribe, from the personal funds of program personnel, and a Cherokee Nation grant.

Contact Information: Mary Mead, Tribal Council Member and Language Coordinator
Loyal Shawnee Tribe
P. O. Box 893
Tahlequah, OK 74465
(918) 458-4718/ Fax: (918) 256-4102

Tewa Language Restoration Project

Language: Tewa (Upper Rio Grande Téwa/San Juan Pueblo dialect)

Program Base: Preschool, elementary and middle school, tribal facility, and community setting

Goals:

1. To restore use of the language in everyday conversation, especially among the youth.
2. To be able to communicate in the traditional native language at public and private events, in tribal business, and at other appropriate times.
3. To ensure a strong community identity through knowledge of the language.
4. To increase knowledge of, and participation in, traditional and cultural activities through increased knowledge of the language.

Brief Description:

The Ohkay Owingeh Community School uses its media center and technology to help preserve the Tewa language and integrate the language into primary grade classroom instruction. K–12 youth at the San Juan Pueblo helped build the curriculum, developing language learning applications. Computer programs, illustrated stories written in Tewa and translated into English, poems, songs, and dances were all written by students, community members, or a storyteller and illustrator. The University of Washington in Seattle staff produced a CD-ROM for multimedia, interactive instruction for individuals or groups. People of all ages, from preschoolers to elders, are encouraged to participate in the project. They must be American Indian but not necessarily from the San Juan Pueblo.

The credentials of the most qualified teaching personnel have included: fluency; permission from the tribe; teacher's aide experience; elementary and secondary education degrees; and bilingual endorsements. School staff received training from the Summer Institute of Linguistics in the 1970s and at the American Indian Language Development Institute in the 1990s. The project lasted from 1972 to 1986 and resumed in 1995.

Materials:

Children's stories, books, maps, photographs, audiotapes, videos, computer software for Macintosh computers, and an interactive CD-ROM for PCs.

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Support:

The Administration for Native Americans and a private foundation awarded small grants, and funds now come from the tribe. The project has flourished with support or assistance from: (1) tribal government leaders, a tribal language and culture committee, and native speakers, (2) a linguist at Colorado College, and (3) the University of Washington. Community donations and volunteers have also helped.

Contact Information: Frances Harney, Project Coordinator
Ohkay Owingeh Community School
P. O. Box 1077
San Juan Pueblo, NM 87566
ohkayowingehschool@yahoo.com
(505) 852-2154/ Fax: (505) 852-4305

Lannan Foundation's Indigenous Communities Program

Languages:

Any indigenous language spoken by Native people within their aboriginal land base or reservation, within the United States

Program Base: Santa Fe, New Mexico

Goals:

To support the resolve of Native people to renew their communities through their own institutions and traditions.

Brief Description:

In 1994, Lannan Foundation established the Indigenous Communities Program, a national grant program focused on the urgent needs of rural Native American communities. This program supports the renewal of Native American communities through their own institutions and traditions. Funding priority is given to projects consistent with traditional values in the areas of education, Native cultures, the revival and preservation of languages, legal rights, and environmental protection. In the Southwest, Lannan Foundation has awarded grants to the Comanche Language and Cultural Preservation Committee for its master-apprentice language immersion program and to the Linguistic Institute for Native Americans, which is based in Albuquerque, for its work to train Keres-language speakers to become teachers in four Pueblos in New Mexico.

In 1999, the Foundation will be on hiatus from funding any new projects. In the past, grants for language preservation have ranged from technical assistance grants under $2,000 to more than $500,000 for ongoing language immersion programs. Lannan invites grant applications from federally recognized tribes and from nonprofit organizations for multi-year support. Projects must both serve and be controlled by Native people, including American Indians, Alaska Natives, and Native Hawaiians. It is essential that applications show community support for the proposed project.

Materials: Not applicable

Support: Not applicable.

Contact Information:

Janet Voorhees, Director, Indigenous Communities Program
Lannan Foundation
313 Read Street
Santa Fe, NM 87501

(800) 499-2253 (NM only)
(505) 954-5051/ Fax: (505) 986-3971

Linguistic Institute for Native Americans, Inc. (LINA)

Languages: Primarily Native languages in New Mexico

Program Base: College of Santa Fe's Albuquerque Campus and on-site in Native language communities.

Goals:

1. To assist local Native communities with community language planning efforts.
2. To assist with on-site training for Native language speakers about language teaching and learning.
3. To provide advocacy and information sharing among New Mexico's Native language communities.

Brief Description:

The Linguistic Institute for Native Americans, Inc. conducts training to help New Mexico pueblos and tribes with language teaching. LINA believes that continued maintenance of Native languages is best accomplished when a community becomes involved in the teaching of its indigenous language. LINA holds forums at the College of Santa Fe in Albuquerque, where it has an office. Having shifted its focus from school-based programs to community-directed efforts, LINA also assists on-site with community language survey design, community language planning, and training Native speakers in methods of heritage language teaching. Trainees range in age from young adults to elders 60 years of age or older.

LINA is also an advocacy group regarding Native language issues with the New Mexico State Department of Education and the New Mexico Association for Bilingual Education.

Materials:

Depends on the particular Native language community. Materials are to be published or publicly disseminated at each language community's discretion.

Support:

Limited support is provided by the New Mexico Office of Indian Affairs and from several private foundations. LINA also has benefited from collaborations with the Bilingual Education Unit in the State Department of Education and with the linguistics and bilingual education departments at various NM universities.

Contact Information:

Christine Sims, Board Chairperson and Director of Training Institutes
LINA
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Albuquerque, NM 87110
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(505) 880-8261 / Fax: (505) 552-6112

Brief Glance at All the Native Language Education Programs				
Language	**Organization**	**Services**	**Settings**	**Target Groups**
Cherokee	Cherokee Language and Culture	Audio-visual materials; language classes from time to time	Home-based business	All Ages
Cherokee	Cherokee Nation of Oklahoma	Language and cultural lessons, school presentations, language classes	Schools and communities	All ages
Cherokee	Marble City School	Language classes	Schools and communities	Preschoolers or elementary school students
Cherokee	Maryetta School	Language instruction integrated into the curriculum	Schools and communities	Students in the lower grades
Cherokee, Muskogee (Creek)	Sapulpa High School	Language courses	School	High school students
Cherokee	Sequoyah High School	Language courses	School	High school students
Cherokee, Choctaw, Kiowa, Muskogee (Creek)	University of Oklahoma	Language courses	University	University students
Cheyenne	Cheyenne Cultural Center, Inc.	Language instruction	After-school program	Children very young to 15 years old
Choctaw	Kiowa Public School	Language instruction	School	K-12 students
Comanche	Comanche Language and Cultural Preservation Committee, Comanche Nation	Immersion program, language classes, special events, and materials	Preschool, schools, and communities	All ages, especially young children
Comanche	Toya Band, Comanche Nation	Language classes	Communities	Comanches of all ages and spouses of Comanches
Diné	Bloomfield Schools	Language classes	Schools	K-12 students
Diné	Diné College-Shiprock Campus	Language courses	College	College students
Diné	Native American Preparatory School	Language classes	Residential school	High school students
Diné	University of New Mexico	Language courses; assistance with language maintenance	University	University students; tribes in NM
Diné	Diné Nation, Division of Diné Education	Research on the use of Diné by preschool-aged children and Head Start staff	Head Start Centers and home-based programs for preschoolers	Very young children, 0-5 years old

Brief Glance at All the Native Language Education Programs				
Language	**Organization**	**Services**	**Settings**	**Target Groups**
Keres	Pueblo of Santa Ana, Department of Education	Language instruction and cultural lessons	Schools and community	Pueblo members from very young children to middle-aged adults
Osage	Inter-Lingua, Inc.	Language classes	Community	All ages but in separate programs
Seminole	Seminole Language Curriculum Committee, Seminole Nation	Language curriculum and instruction plus materials	Elementary school and community school	Preschool, elementary, and middle school students who are American Indian
Shawnee	Shawnee Language Preservation Project, Loyal Shawnee Tribe	Language instruction plus materials	Tribal facility and community	Children and adults who are members of the Shawnee Tribe
Tewa	Tewa Language Preservation Project, San Juan Pueblo	Language curriculum and instruction plus materials	Schools, tribal facility, and community	Children and adults who are members of the Shawnee Tribe
Any indigenous language	Lannan foundation	Grants	Rural Native American communities	Federally recognized tribes and nonprofit organizations serving and controlled by Native people
New Mexico languages primarily	Linguistic Institute for Native Americans	Training on teaching methods, language survey design, planning and advocacy	Communities primarily but schools, too	From young adults to elders

Appendices

Appendix A: Regional Task Force Members

Appendix B: Advice about Native Language Education

Appendix C: Recommended Reading

Appendix D: Title I – Native American Languages Act

Appendix E: Navajo Nation Long-Range Navajo-Language Goals

Appendix F: Web Sites and Electronic Mail Listservs Focused on Native Languages

Appendix G: Relevant Agencies and Organizations

Appendix A: Native Language Education Network Regional Task Force

Louisiana

Shirley Doucet, Director of Education
Coushatta Tribe of Louisiana
P. O. Box 478
Elton, LA 70532
(318) 584-2997/ Fax: (318) 584-1476

New Mexic

Gloria Emerson
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Waterflow, NM 87421
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Dr. Ted Jojola, Professor
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School of Architecture and Planning
University of New Mexico
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Christine Sims, Board Chairperson
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Oklahoma

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Oklahoma Native Language Association
409 S. Water Street
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gdbigler@mail.gorilla.net

Mary Ann Brittan
American Indian Research and Development, Inc. (AIRD)
2233 West Lindsey, Suite 118
Norman OK 73069
airdmab@ionet.net
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Durbin Feeling, Manager
Office of Language Research
Cherokee Cultural Center
Cherokee Nation of Oklahoma
P. O. Box 948
Tahlequah OK 74465
dfeeling@ionet.net
(918) 458-6170 or 6171/ Fax: (918) 458-6172 / Library: (458-0577)

Ronald Red Elk, President
Comanche Language and Cultural Preservation Committee
614 W. Georgia
Anadarko, OK 73005
(405) 247-2486 (Anadarko High School) / Fax: (405) 247-7066

Texas

Mr. Juan Gonzalez, Tutor
Social Services Department
Kickapoo Traditional Tribe of Texas
P. O. Box 972
Eagle Pass, TX 78853
(830) 773-1137 or (830) 773-1209 or (830) 773-4646 (school)/ Fax: (830) 7

Appendix B–Advice about Native Language Education

Quotes from Questionnaires

Teaching Strategies

Involve several native speakers.

—Dr. Carolyn Quintero, President, Inter Lingua, Inc. in Tulsa, OK

Try total immersion first.

—Geneva Navarro, Instructor for Comanche language classes in Albuquerque and Santa Fe, NM

Always speak to children and elders in the native language even though they may not understand you.

—Donna Pino Martinez, Director, Department of Education, Santa Ana Pueblo in NM

Curriculum Materials

Set aside a day for materials development.

—Donna Pino Martinez, Director, Department of Education, Santa Ana Pueblo in NM

Materials are produced by the teacher, as textbooks and other materials have not been developed for classroom purposes. ... Textbooks, materials for teaching were not made available.

—LeRoy Sealy, Choctaw Teacher, Choctaw Bilingual Education Program, Kiowa Public School in Kiowa, OK

Teacher Qualifications and Certification

Line up good teachers and make sure the learning objectives are clear.

—Norman Carey, former Head of School, Native American Preparatory School in Rowe, NM

Find a way around certification and other "passports" that the bureaucracy often mandates.

—Faculty members, Department of Linguistics, University of New Mexico in Albuquerque, NM

Getting Started

Work with the tribal government and community first, before developing a program. Stay focused on your goals. Be flexible but clear about what your plans are with the community, government, and schools.

—Roxanne Gorman, Director, Navajo Nation Office of Teacher Education in Window Rock, AZ

Don't wait for financial backing to help you. You will only delay the process that needs to start today. Sacrifice and hard work will get you started. Others will see what you are doing, and help will arrive.

—Warren Hawk, Loyal Shawnee Tribe in Tahlequah, OK

If I were giving advice to someone thinking of starting a program, I might include:

1. *See and learn from what other programs are doing.*
2. *Think through, and plan for, the social-educational "politics" of the situation.*

3. *Don't wait for a full-blown program; get started by doing at least some portion of the program all in the language, creating a "need" to communicate in the language.*
—Wayne Holm, Navajo Nation Language Project, Navajo Nation in Window Rock, AZ

Do it immediately.
—Dr. Carolyn Quintero, President, Inter Lingua, Inc. in Tulsa, OK

Need for Training or Technical Assistance

Training in teaching Native languages is needed.
—LeRoy Sealy, Choctaw Teacher, Choctaw Bilingual Education Program, Kiowa Public School in Kiowa, OK

Use a linguist to facilitate language learning; otherwise, you'll get mere word lists, most likely. Success among language learning groups in a tribe may be limited because of orthography and pronunciation problems or a lack of understanding of the grammar. They are to be encouraged, however, not condemned.
—Dr. Carolyn Quintero, President, Inter Lingua, Inc. in Tulsa, OK

Have a person who is knowledgeable about computers. A young person is helpful to explain what they hear.
—Jane E. McGeisey, Chairperson, Seminole Language Curriculum Committee

We have tried different techniques. Recently we have been trying total immersion. … Difficulty and discouragement of some [of the students]. We keep trying different methods of teaching. … We're very interested in tips on teaching strategies.
—Geneva Navarro, Instructor for Comanche language classes in Albuquerque and Santa Fe, NM

Language Preservation Strategies

Seriously consider and understand the underlying issues regarding static types of language preservation (e.g., dictionaries and written materials) and what is necessary for creating new generations of Native fluent speakers. Also, understand the limitations of relying only on school-based efforts to teach language.
—Christine Sims, Board Chairperson, Linguistic Institute for Native Americans (LINA)

Don't be distracted by showy activities that don't lead to the increased possibility of "intergenerational transmission" of the language, i.e., the likelihood that native speakers will enable their children to acquire the language as their home language. We learned through conducting a conference at Northern Arizona University a year or so ago that there are a lot of people talking about Native language programs who aren't doing much (besides talking) and a smaller number of people who are doing something but are not going to meetings or talking or writing about it. The real question is how to find out about these people and what they are doing.
—Wayne Holm, Navajo Nation Language Project, Navajo Nation in Window Rock, AZ

Most tribes are quite wary of outsiders who wish to study their languages. This reluctance may hinder preservation work on moribund languages, but it supports an identity that may in fact contribute to maintaining the language.
—Faculty members, Department of Linguistics, University of New Mexico in Albuquerque, NM

Respective Roles of Schools, Parents, and Communities

Preserving a native language begins at home, therefore parents and grandparents should be made to realize the importance of language preservation through any means available.

—Shirley Doucet, Education Director, Coushatta Tribe of Louisiana in Elton, LA

Start with the parents. Get parental support and involvement! Young parents need to know or understand the importance of Native language retention. Parents need to be involved and not leave it totally to the schools to teach Native langu ges.

—Lena Naton, Assistant Director, Federal Programs, Bloomfield Schools

Promote interest in communities and cooperation with an institution.

—Gus Palmer, Jr., Kiowa Language Instructor, University of Oklahoma in Norman, OK

Start with the elders of the community for advice.

—Anne M. Nelson, Title VII Director, Marble City School in OK

We have redirected our training efforts most recently towards helping New Mexico pueblos and tribes address issues of Native language teaching. We strongly believe that continued maintenance of Native languages is best done and accomplished when communities become involved in language teaching. We have shifted our immediate training efforts from school-based programs to community-directed efforts, assisting on-site with community language survey design; community language planning; and training Native speakers in methods for heritage language teaching. We also serve as an advocacy group for Native language issues with the New Mexico State Department of Education and New Mexico Association for Bilingual Education.

Building a foundation for community support of Native language teaching and awareness of critical issues relative to language vitality must be a crucial element of "preserving" languages. Schools, because of their inherent agendas for teaching other things, cannot be expected to fully carry the responsibility for language teaching. Effective methods for language teaching, when implemented correctly, can help support such efforts, but these must of necessity include Native speakers who know the languages most fluently. Schools also must be made to understand that in cases where language retention or revitalization is at a critical stage, issues of certification and the like become moot points. What becomes critical are the quality of linkages established between school and community, and between generations in a given language community. I applaud SEDL's efforts to support information networking, but the work of Native language "preservation" is in the trenches, so to speak. That is, working in communities or at least providing appropriate technical resources to Native communities.

–Christine Sims, Board Chairperson, Linguistic Institute for Native Americans (LINA)

Staying Informed and in Touch with One's Tribe

Research your language and get your tribe involved.

—Christine Armer, Cherokee Nation of Oklahoma in Tahlequah, OK

Involve tribal elders.

—Faculty members, Department of Linguistics, University of New Mexico in Albuquerque, NM

Get the tribal council involved in supporting the program. Involve as many community members as are willing to participate. Go to the elders; they won't come to you.

—Donna Pino Martinez, Director, Department of Education, Santa Ana Pueblo in NM

Recognition by the tribal council is a big help. Talk to your tribal council to sell the idea to them.

—Frances Harney, Project Coordinator, Tewa Language Restoration Project, San Juan Pueblo in NM

Keep the interested people informed of all current happenings of the tribe. Encourage students to continue studies, reading and learning about tribal history. Stay in touch with your own tribal members and relatives and research your own tribal bands and family trees.

—Geneva Navarro, Instructor for Comanche language classes in Albuquerque and Santa Fe, NM

Language as a Core Component of Cultural Identity

Develop a strong sense of community identity in general and of the language as a key emblem of that identity.

—Faculty members, Department of Linguistics, University of New Mexico in Albuquerque, NM

Keep your language going. Without it "You are no more."

—Christine Armer, Cherokee Nation of Oklahoma in Tahlequah, OK

Without a language, you don't have a culture, tradition, or identity. This is what we need our children to know. Some of our children are related, and they don't even know. Identity comes from the language, and that's where your respect comes from.

—Frances Harney, Project Coordinator, Tewa Language Restoration Project, San Juan Pueblo in NM

Know that our ancestors had a long hard struggle trying to keep our identity, and we will not disappear with the fog, as one history book claimed.

—Geneva Navarro, Instructor for Comanche language classes in Albuquerque and Santa Fe, NM

Determination, Hard Work, and Perseverance

Don't give up if only one or two people show up for class.

—Donna Pino Martinez, Director, Department of Education, Santa Ana Pueblo in NM

Set your standards high and do not compromise.

—Gina Stanley, Coordinator of Alternative Education, Sequoyah High School in Tahlequah, OK

Be prepared for long hours of work, need for careful attention to details, some resistance from English-oriented community members, and, best of all, a great deal of satisfaction with each successful step.

—Sue-Ellen Jacobs, Professor, Tewa Language Restoration Project, University of Washington in Seattle, WA

Work very hard.

—Gus Palmer, Jr., Kiowa Language Instructor, University of Oklahoma in Norman, OK

It takes a lot of discipline and dedication along with the desire to see your native language continue.

—Warren Hawk, Loyal Shawnee Tribe in Tahlequah, OK

Put your whole heart into the work and don't give up when you come to a stump; leap over and keep going.

—LeRoy Sealy, Choctaw Teacher, Choctaw Bilingual Education Program, Kiowa Public School in Kiowa, OK

Advice given to a group with only two speakers left: "If it doesn't work the first time, don't give up. Talk to your tribal council to sell the idea to them."

—Frances Harney, Project Coordinator, Tewa Language Restoration Project, San Juan Pueblo in NM

Be prepared to work long and hard; this must be a long-term commitment.

—Wayne Holm, Navajo Nation Language Project, Navajo Nation in Window Rock, AZ

Assessment of Language Use or Vitality

I would caution that information about language status needs to be carefully considered for public dissemination, especially when few Native language communities have had the resources and technical expertise to adequately survey language status. Also, many tribes have not yet established authoritative offices which work solely on language issues. As such, information reported should be solicited from individuals in a community who have a working knowledge of that language community.

—Christine Sims, Board Chairperson, Linguistic Institute for Native Americans (LINA)

The "Language Use Categories" on the back [of the questionnaire] show how quickly data goes out of date. We now know from both Paul Platero's research and mine that it is not the case that "Most Navajo children on the Reservation learn only Navajo until they begin school."

In Congressional testimony, Mike Krauss suggested that there were only 20 tribes which still had child-speakers. This reinforces how important it is that you ask your respondents to give you information on what children and adolescents can do now and what adults do now, rather than what elders once did.

—Wayne Holm, Navajo Nation Language Project, Navajo Nation in Window Rock, AZ

Funding and Administration

Avoid a tribal government that the Bureau of Indian Affairs has declared "high risk" for grants and contracts if you want to obtain grants for a language program. The Administration for Native Americans should allow Native American community-based organizations with a 501(c)(3) IRS tax exemption to compete for language preservation funds. Tribal governments are sometimes too dysfunctional.

—Anonymous

Other

I am happy that someone is interested in helping to save our native languages. If I can be of help, please let me know. If I can help just one person to know the basics of the Choctaw language, then I will feel that my work has not been in vain. Yakoke, Chi Kana! (Thank you, my friend!)

—LeRoy Sealy, Choctaw Teacher, Choctaw Bilingual Education Program, Kiowa Public School in Kiowa, OK

Actually, we have developed a rather extensive piece of written advice to people thinking about starting a language program.

—Wayne Holm, Navajo Nation Language Project, Navajo Nation in Window Rock, AZ

Appendix C–Recommended Reading

1. *Teaching Indigenous Languages*, edited by Jon Reyhner, 1997.
   Teaching Indigenous Languages contains 25 papers from the Fourth Annual Stabilizing Indigenous Languages Symposium held in May 1997 at Northern Arizona University in Flagstaff, Arizona. Nearly 300 indigenous language teachers and experts came together to share information on teaching indigenous languages at home and at school. Copies can be obtained from NAU at the address given below for ordering Stabilizing Indigenous Languages or call (520) 523-2127.

2. *Stabilizing Indigenous Languages*, edited by Gina Cantoni, 1996.
   This set of papers is the proceedings of two symposia sponsored by the Office of Bilingual Education and Minority Languages Affairs (OBEMLA). Order from:
   Jon Reyhner, Bilingual/Multicultural Education Program Coordinator
   Center for Excellence in Education
   P. O. Box 5774
   Northern Arizona University
   Flagstaff, AZ 86011-5774
   Jon.Reyhner@nau.edu
   (520) 523 0580 / Fax: (520) 523 1929
   This publication is also accessible from the web site of the National Clearinghouse for Bilingual Education at: http://www.ncbe.gwu.edu/miscpubs/stabilize/

3. *Bilingual Research Journal*, Winter 1995, Vol. 19, No. 1.
   This special issue of Bilingual Research Journal focuses on indigenous language education and literacy.

4. Hinton, L. (1994/95, Winter/Fall). Preserving the future: A progress report on the master-apprentice language learning program. News from Native California, 8, 14-20.

5. Holm, A. and Holm, W. Native language education: Retrospect and Prospects. *Bilingual Research Journal*, Winter 1995, Vol. 19, No. 1, pp. 141–167.

6. Institute for the Preservation of the Original Languages of the Americas (1998). *Native Languages Revitalization Resource Directory*. Santa Fe, NM: Institute for the Preservation of the Original Languages of the Americas.

7. Reyhner, J. and Tennant, E. (1995). Maintaining and renewing Native languages. *Bilingual Research Journal*, Spring 1995, Vol. 19, No. 2, pp. 279-304.

8. Sims, C. (1996). *Native language communities: A descriptive study of two community efforts to preserve their Native languages.* Washington, DC: National Indian Policy Center, The George Washington University.

9. Skinner, L. (1990). Teaching through traditions: Incorporating Native languages and cultures into curricula. Indian Nations at Risk Task Force Commissioned Paper Number 10. Summarized in Cahape, P. and Howley, C. B. (Eds.) (1992). *Indian Nations at Risk: Listening to the People.* Charleston, WV: ERIC Clearinghouse on Rural Education and Small Schools.

Appendix D–Title I - Native American Languages Act

PUBLIC LAW 101-477 - October. 30, 1990

SHORT TITLE

SEC. 101. This title may be cited as the "Native American Languages Act".

FINDINGS

SEC. 102. The Congress finds that—

(1)the status of the cultures and languages of native Americans is unique and the United States has the responsibility to act together with Native Americans to ensure the survival of these unique cultures and languages;

(2)special status is accorded Native Americans in the United States, a status that recognizes distinct cultural and political rights, including the right to continue separate identities;

(3)the traditional languages of native Americans are an integral part of their cultures and identities and form the basic medium for the transmission, and thus survival, of Native American cultures, literatures, histories, religions, political institutions, and values;

(4)there is a widespread practice of treating Native Americans languages as if they were anachronisms;

(5)there is a lack of clear, comprehensive, and consistent Federal policy on treatment of Native American languages which has often resulted in acts of suppression and extermination of Native American languages and cultures;

(6)there is convincing evidence that student achievement and performance, community and school pride, and educational opportunity is clearly and directly tied to respect for, and support of, the first language of the child or student;

(7)it is clearly in the interests of the United States, individual States, and territories to encourage the full academic and human potential achievements of all students and citizens and to take steps to realize these ends;

(8)acts of suppression and extermination directed against Native American languages and cultures are in conflict with the United States policy of self-determination for Native Americans;

(9)languages are the means of communication for the full range of human experiences and are critical to the survival of cultural and political integrity of any people; and

(10) language provides a direct and powerful means of promoting international communication by people who share languages.

DEFINITIONS

SEC. 103. For purposes of this title—

(1) The term "Native American" means an Indian, Native Hawaiian, or Native American Pacific Islander.

(2) The term "Indian" has the meaning given to such term under section 5351(4) of the Indian Education Act of 1988 (25 U.S.C. 2651(4)).

(3) The term "Native Hawaiian" has the meaning given to such term by section 4009 of Public Law 100-297 (20 U.S.C. 4909).

(4) The term "Native American Pacific Islander" means any descendent of the aboriginal people of any island in the Pacific Ocean that is a territory or possession of the United States.

(5) The terms "Indian tribe" and "tribal organization" have the respective meaning given to each of such terms under section 4 of the Indian Self-Determination and Education Assistance Act (25 U.S.C. 450b).

(6) The term "Native American language" means the historical, traditional languages spoken by Native Americans.

(7) The term "traditional leaders" includes Native Americans who have special expertise in Native American culture and

Native American languages.

(8)The term "Indian reservation" has the same meaning given to the term "reservation" under section 3 of the Indian Financing Act of 1974 (25 U.S.C. 1452).

DECLARATION OF POLICY

SEC. 104. It is the policy of the United States to—

(1)preserve, protect, and promote the rights and freedom of Native Americans to use, practice, and develop Native American languages;

(2)allow exceptions to teacher certification requirements for Federal programs, and programs funded in whole or in part by the Federal Government, for instruction in Native American languages when such teacher certification requirements hinder the employment of qualified teachers who teach in Native American languages, and to encourage State and territorial governments to make similar exceptions;

(3)encourage and support the use of Native American languages as a medium of instruction in order to encourage and support—

(A) Native American language survival,

(B) educational opportunity,

(C) increased student success and performance,

(D) increased student awareness and knowledge of their culture and history, and

(E) increased student and community pride;

(4)encourage State and local education programs to work with Native American parents, educator, Indian tribes, and other Native American governing bodies in the implementation of programs to put this policy into effect;

(5)recognize the right of Indian tribes and other Native American governing bodies to use the Native American languages as a medium of instruction in all schools funded by the Secretary of the Interior;

(6)fully recognize the inherent right of Indian tribes and other Native American governing bodies, States, territories, and possessions of the United States to take action on, and give official status to, their Native American languages for the purpose of conducting their own business;

(7)support the granting of comparable proficiency achieved through course work in a Native American language the same academic credit as comparable proficiency achieved through course work in a foreign language, with recognition of such Native American language proficiency by institutions of higher education as fulfilling foreign language entrance or degree requirements; and

(8)encourage all institutions of elementary, secondary and higher education, where appropriate, to include Native American languages in the curriculum in the same manner as foreign languages and to grant proficiency in Native American languages the same full academic credit as proficiency in foreign languages.

NO RESTRICTIONS

SEC. 105. The right of Native Americans to express themselves through the use of Native American languages shall not be restricted in any public proceeding, including publicly supported education programs.

EVALUATIONS

Sec. 106. (a) The President shall direct the heads of the various Federal departments, agencies, and instrumentalities to—

(1)Evaluate their policies and procedures in consultation with Indian tribes and other Native American governing bodies as well as traditional leaders and educators in order to determine and implement changes needed to bring the policies and procedures into compliance with the provisions of this title;

(2)give the greatest effect possible in making such evaluations, absent a clear specific Federal statutory requirement to the contrary, to the policies and procedures which will give the broadest effect to the provisions of this title; and

(3)evaluate the laws which they administer and make recommendations to the President on amendments needed to bring such laws into compliance with the provisions of this title.

Sec. 106. (b) By no later than the date that is 1 year after the date of enactment of this title, the President shall submit to the Congress a report containing recommendations for amendments to Federal laws that are needed to bring such laws into compliance with the provisions of this title.

BEST COPY AVAILABLE

USE OF ENGLISH

Sec. 107. Nothing in this title shall be construed as precluding the use of Federal funds to teach English to Native Americans.

Approved October 30, 1990.

Source: Cantoni, G. (Ed.) (1996). *Stabilizing Indigenous Languages.* Flagstaff AZ: Center for Excellence in Education, Northern Arizona University, AZ., 1996.

SUBSEQUENT LEGISLATION

Native American Languages Act of 1992 (P.L. 102-524) — A federal law establishing a program of grants to tribes and other Native American organizations to support a wide range of activities aimed at ensuring the survival and continued vitality of Native American languages.

Source: National Clearinghouse for Bilingual Education Web page
http://www.ncbe.gwu.edu

Appendix E
Navajo Nation Long-Range Navajo-Language Goals (from Resolution EC-MY-46-94)

Background

It is our language that has made us, and now makes us, Navajos.

Our way-of-life has changed, and is changing, over time. Despite these changes, we have through our language continued to be Navajos.

We now believe, and worship, in different ways. Despite our confessional differences, we have through our language continued to be Navajos.

Our language has changed and continues to change. Ours is a *living* language.

It is our language which enables us to perceive and understand, think and feel, speak, interact, as Navajos.

The Navajo way-of-life is a meaningful and rewarding way-of-life.

Without the ability to understand and speak Navajo, we cannot fully participate in the Navajo way-of-life. Only a knowledge of the language will allow us access to a full range of Navajo activities.

Opportunities to acquire the ability to understand, speak, read, write, think, feel, sing, pray, in Navajo should be the birthright of every Navajo child.

Navajo Language Goals

It is the policy of the Navajo Nation to work towards the acceptance of the Navajo language in all areas of contemporary Navajo life, and the prohibition of the Navajo language in none.

Throughout these goals, we write that Navajo will be "a" language of communication, not "the" language. The intent of this policy is *not* to exclude English; the intent is to *maintain* Navajo in activities where it is now used, and to *extend* Navajo into a wide range of activities where it is not now widely used.

We look forward to a time when most Navajo people will be not only bilingual but also bi-literate, bi-cognitive, and bi-affective. Among Navajo people, there will be little need for translation. As fully bilingual people, the language we use in a given situation will be a matter of individual choice. As fully bicultural people, we will be able to use either language, or both, to best express our thoughts, feelings, aspirations, and dreams.

1. Navajo will be a language of home, extended family, and neighborhood.
   a. Navajo children will acquire Navajo as a first or second language in the home.
   b. Navajo children will begin acquiring a knowledge of Navajo kinship and clanship in the home;

his knowledge will be extended and deepened in day care, Head Start, school, and beyond.

c. Navajo will be used as a language of communication and interaction in extended family activities and in neighborhood and community activities.

2. Navajo will be a language of day care and pre-school activities.
   a. Day-care programs, where available, will enable children to acquire Navajo and/or to continue to develop their Navajo language abilities.
   b. Pre-school programs will enable the children to acquire Navajo and/or continue to develop their abilities to understand and to express themselves through Navajo.
3. Navajo will be a language of the school.
   a. All students in all schools will receive appropriate instruction in and/or through Navajo at all grade levels; they will be expected to do at least as well in Navajo as in English.
   b. Navajo will be taught and used in schools as a *living* language: students, staff, and parents will use Navajo as a language of instruction, communication, and interaction.
   c. Schools will encourage community-based research strategies which require higher order communication and thinking through oral and written Navajo.
   d. Navajo will be used in all school media. There will be appropriate school signage in Navajo.
   e. Students in all schools will be taught to read and write in Navajo; they will be expected to do at least as well in Navajo literacy-based activities as in English.
   f. Students will be taught and expected to think critically and to express themselves effectively through Navajo.
   g. Students will be taught and expected to use those language/thinking abilities to study present Navajo problems in relation to the past, to weigh alternative courses of action, and to undertake activities that will improve contemporary Navajo life.
   h. Students will leave school well prepared to participate in adult Navajo social, economic, political, ecological, and intellectual activities conducted through the Navajo language.
   i. All school employees will either pass proficiency tests in oral and written Navajo or take course-work to increase their proficiency in Navajo.
4. Navajo will be a language of higher education and professional training.
   a. All Navajo Nation scholarship recipients will either pass proficiency tests in oral and written Navajo or take course-work to increase their proficiency in Navajo.
   b. University-level courses in and through Navajo will be available in on- and near-reservation colleges and universities.
   c. A wide variety of community-college courses in Navajo language and Navajo ways-of-life will be available in Navajo at various locations around the reservation.
   d. Professional training programs will be available to train people in the use of oral and written Navajo in a number of social service-type activities: education, health, counseling, welfare, etc.

5. Navajo will be a language of communications systems.
   a. Navajo will be used in a wide variety of interactive communication systems.
   b. Navajo will be used on the telephone, CB, and local interactive radio and computer networks.
   c. Road signs showing place names, and some other signs, will be written in Navajo. There will be appropriate signage in Navajo around and in public buildings.
6. Navajo will be a language of the media.
   a. Navajo will be used on radio and TV including appropriate children's and public affairs programming.
   b. Navajo will be used in a wide variety of written materials for both informational and recreational purposes: flyers and brochures, papers, magazine, books, etc.
   c. There will be a wide variety of recreational and entertainment activities conducted in Navajo: singing, story-telling, readings, plays, dances, concerts.
7. Navajo will be a language of business.
   a. Navajo will be accepted as a language of oral or written communication and interaction within the workplace.
   b. Businesses will employ Navajo-speakers in activities which involve dealing with the public.
   c. Navajo will be accepted as a language of interaction in any governmental setting: school boards; Chapter meetings; land, water, or grazing boards; District or Agency councils, the Navajo Nation Council, and various quasi governmental boards or councils.
   d. Navajo will be accepted as a language of interaction in court and court-like settings.
   e. All Navajo Nation employees will either pass proficiency tests in oral and written Navajo or take course work to increase their proficiency in Navajo.

Source: *Navajo Nation Long-range Navajo-language Goals* from Resolution EC-MY-46-94, in material prepared by the Education Committee of the Navajo Nation Council (ECMA-13-95) for the National American Indian/Alaska Native Education Summit in Washington, DC, March 20–22, 1995 (quoted verbatim).

Appendix F
Web Sites and Electronic Mailing Lists Focused on Native Languages

Organization and Web Site or E-mail Address	Remarks
NativeNet http://niikaan.fdl.cc.mn.us/natet/nat-lang/	NAT-LANG is one of several electronic mailing lists operated by NativeNet. It focuses on Native languages and has subscribers from all over the world. The listowner is Gary S. Trujillo at gst@gnosys.svle.ma.us To subscribe to NAT-LANG, send an e-mail message to: listserv@listserv.tamu.edu. Your message should contain a single line reading: subscribe nat-lang firstname lastname (where firstname and lastname are your own first and last names).
Society for the Study of Indigenous Languages of the Americas (SSILA) http://trc2.ucdavis.edu/ssila/default.asp	SSILA, founded in 1981, is an international scholarly organization representing American Indian linguistics. Membership in SSILA is open to all those who are interested in the scientific study of the languages of the native peoples of North, Central, and South America.
Learning Aids for North American Indian Languages http://trc2.ucdavis.edu/ssila/learning.stm	Learning Aids for North American Indian Languages is a language learning resource for a broad range of Native languages. Learning Aids offers information on published and semi-published teaching and reference materials for North American Indian languages or groups of languages. it has pointers to citations for dictionaries, descriptive grammars, pedagogic materials, collections of bilingual narratives, and tapes, among others. This large resource is arranged alphabetically by language group and contains many cross references. More than 100 language groups are included.
International Linguistics Center in Dallas http://www.sil.org	"sil" in the Web site address refers to "Summer Institute of Linguistics." this site provides information on the states of languages all over the world in an "Ethnologue."
Endangered Language Fund http://sapir.ling.yale.edu/~elf/study.html	This site lists regularly taught courses in endangered languages.
Less Commonly Taught Languages Project University of Minnesota http://carla.acad.umn.edu/LCTL/lctl.html	As the name implies, the Less Commonly Taught Languages Project focuses on languages taught less often than Spanish, French, or German. Courses on less common languages valuable primarily at colleges and universities but also other settings are listed in a database. Apache, Arapaho, Caddo, Cherokee, Choctaw, Comanche, Creek, Dine (Navajo), Kiowa, and Quapaw are the languages in the database that pertain to the region that includes Arkansas, Louisiana, New Mexico, and Texas.
NativeNet Archives http://bioc09.uthscsa.edu/natnet/archive/ng	The NAT-LANG mail archives are broken down by year (1990-93, 1994, 1995, and 1996) and sorted in normal time-sequenced fashion, except the current year, which is sorted in reverse order so that you can find new items quickly. The article archives are presently being indexed to enable keyword searches to be performed.

Appendix G: Relevant Organizations

Associations and Professional Organizations

Advocates for Indigenous California Language Survival

Darlene Franco, Language Program Director
Advocates for Indigenous California Language Survival
P. O. Box 664
Visalia, CA 93279
(209) 627-1050 / Fax: (209) 627-1139

International Native Language Institute (INLI)

Patricia Locke, Co-chairperson of the Board
Box 44
Mobridge, SD 57601
plocke@usbnc.org
(605) 845-3484 / (605) 845- 7418

Intertribal Wordpath Society

Alice Anderton, Executive Director
Intertribal Wordpath Society
1506 Barkley Street
Norman, OK 73071
http://www.telepath.com/jbwillia
(405) 447-6103

Linguistic Society of America / Committee on Endangered Languages and their Preservation

Tony Woodbury, Chair (through 1998)
Committee on Endangered Languages and their Preservation
Linguistic Society of America
Department of Linguistics
Calhoun Hall 501
University of Texas
Austin, TX 78712
acw@mail.utexas.edu
(512) 471-1701/Fax: (512) 471-4340

Oklahoma Native Language Association

Greg Bigler, Founder
Oklahoma Native Language Association
P. O. Box 1927

Sapulpa, OK 74067
gdbigler@mail.gorilla.net
(918) 227-0659/Fax: (918) 227-0659

Society for the Study of Indigenous Languages of the Americas (SSILA)
Victor Golla, Secretary-Treasurer
SSILA
P. O. Box 555
Arcata, CA 95518
http://trc2.ucdavis.edu/ssila/default.asp (home page)
http://trc2.ucdavis.edu/ssila/learning.stm (Learning Aids page)
gollav@axe.humboldt.edu
(707) 826-4324/Fax: (707) 826-4418

Training and Technical Assistance

American Indian Language Development Institute (AILDI)
Ms. Karen Francis-Begay, Program Coordinator
Department of Language, Reading & Culture
College of Education, Rm. 517
The University of Arizona
P.O. Box 210069
Tucson, AZ 85721-0069
Kfbegay@u.arizona.edu
(520) 621-1068/Fax: (520) 621-8174

Institute for the Preservation of the Original Languages of the Americas
Ms. Inée Yang Slaughter, Executive Director
IPOLA
560 Montezuma Avenue, Suite 201-A
Santa Fe, NM 87501-2590
http://www.collectorsguide.com/fa/fa059.shtml
ipola@roadrunner.com
(505) 820-0311/Fax: (505) 820-0316

Linguistic Institute for Native Americans, Inc. (LINA)
Christine Sims, Board Chairperson and Director of Training Institutes
LINA
2201 San Pedro N.E., Bldg. 4
Albuquerque, NM 87110
simsacoma@aol.com
(505) 880-8261/Fax: (505) 552-6112

University Centers and Clearinghouse Services

Alaska Native Language Center

Dr. Michael Krauss, Professor of Linguistics
Alaska Native Language Center
University of Alaska, Fairbanks
Box 757680
Fairbanks, AK 99775-7680
fyanlp@aurora.alaska.edu
(907) 474-7874/Fax: (907) 474-6586

Center for Tribal Studies

Carol Young
Center for Tribal Studies
Northeastern State University
320 Academy Street
Tahlequah, OK 74464-2399
(918) 456-5511 ext. 4350/Fax: (198) 458-2073

ERIC Clearinghouse on Languages and Linguistics

Center for Applied Linguistics
1118 22nd Street, NW
Washington, DC 20037-1214
http://www.cal.org/ericcll
eric@cal.org
(800) 276-9834/(202) 429-9292/Fax: (202) /659-5641

Ethnologue

Larry Salge, Director of Academic Publications
Ethnologue
Summer Institute of Linguistics
7500 W. Camp Wisdom Road
Dallas, TX 75236
http://www.sil.org/ethnologue or http://www.sil.org/lla (Living Languages of the Americas)
academic_books@sil.org
(972) 708-7403/Fax: (972) 708-7387

Less Commonly Taught Languages Project

Louis Janus, Network Coordinator
Less Commonly Taught Languages Project
Center for Advanced Research on Language Acquisition
University of Minnesota
Appleby 333
128 Pleasant Street SE
Minneapolis, MN 55455
http://carla.acad.umn.edu/LCTL
LCTL@umn.edu
(612) 624-9016 / Fax: (612) 627-7514

National Clearinghouse for Bilingual Education (NCBE)

Mr. Joel Gomez, Director
National Clearinghouse for Bilingual Education
Center for Language and Education
The George Washington University
2011 Eye Street, NW, Suite 200
Washington, DC 20006
http://www.ncbe.gwu.edu (home page)
http://www.ncbe.gwu.edu/links/langcult/native.html (Native American page)
askncbe@ncbe.gwu.edu
(800) 321-NCBE/(202) 467-0867/Fax: (202) 531-9347
(800) 321-6223 /Fax: (202) 467-4283

Native American Language Center

Martha J. Macri, Chair, Department of Native American Studies
Native American Language Center
Department of Native American Studies
One Shields Avenue
University of California, Davis
Davis, CA 95616
http://cougar.ucdavis.edu/nas/nalc
mjmacri@ucdavis.edu
(530) 752-7086/TDD: (530) 752-3237/Fax: (530) 752-7097

University of New Mexico

Garland D. Bills, Department Chair
Department of Linguistics
University of New Mexico
Albuquerque, NM 87131-1196
gbills@.unm.edu
(505) 277-7416/Fax (505) 277-6355

Policies and Standards

New York State Department of Education

Native American Education Unit
New York State Department of Education
Rm. 478, EBA.
Albany, NY 12234
http://www.nysed.gov/
Contact: Adrian Cooke
(518) 474-0537/Fax: (518) 486-2331

Audio-visual and Curriculum Materials
American Language Reprint Series
Evolution Publishing and Manufacturing
390 Pike Road Unit #3
Huntingdon Valley PA 19006
http://www.netaxs.com/~salvucci/ALR/ALRhome.html
EvolPub@aol.com
(215) 953-5899/Fax: (215) 357-4202

Audio-Forum

Ms. Janis M. Yates, Vice President and Editorial Director
Audio-Forum
96 Broad Street
Guilford, CT 06437
http://www.audioforum.com
74537,550@compuserve.com
(800) 243-1234/(203) 453-9794/Fax: (203) 453-9774

Native American Materials Development Center (NAMDC)

Peggy Rafelito, Director
Ramah Navajo School Board
NAMDC
P. O. Box 10
Pine Hill, New Mexico 87357
(505) 775-3608/Fax: (505) 775-3240

Funding Sources

Administration for Native Americans

Gary Kimball, Director
Administration for Native Americans
Administration for Children and Families

U.S. Department of Health and Human Services
Hubert H. Humphrey Building Room 348-F
200 Independence Ave. SW
Washington DC 20201-0001
(202) 690-7776

Deborah Yatsko
Administration for Native Americans
200 Independent Avenue SW Room 348-F
Washington DC 20201
(202) 690-7843

Endangered Language Fund

Doug Whalen DhW, President
The Endangered Language Fund
Department of Linguistics
Yale University
New Haven, CT 06520 USA
http://www.ling.yale.edu/~elf
elf@haskins.yale.edu
(203) 432-2450/Fax: (203) 432-4087

Lannan Foundation

Janet Voorhees, Director
Indigenous Communities Program
Lannan Foundation
313 Read Street
Santa Fe, NM 87501
(800) 499-2253/(505) 954-5051/Fax: (505) 986-3971

Outside the U.S.

Native Language Instructors' Program

Ms. Wanda White, Coordinator
Native Language Instructors' Program
Faculty of Education
Lakehead University
Thunder Bay, ON
Canada P7B 5E1
http://www.lakeheadu.ca/~facedwww/FacEd/nlip.html
wanda.white@lakeheadu.ca
(807) 343-8054/Fax: (807) 346-7746

Manitoba Association for Native Languages, Inc.

Native Language Development Centre
119 Sutherland Avenue
Winnipeg, Manitoba R2W 3C9
Canada
(204) 943-3707/Fax: (204) 947-6564

Aboriginal Language Services

Lesley Carberry
Aboriginal Language Services
Government of Yukon
Box 2703
Whitehorse, Yukon
Y1A 2C6

Yukon Native Language Centre

Box 2799
Whitehorse Yukon
Y1A 5K4
Canada
jritter@yknet.yk.ca

Foundation for Endangered Languages

Dr. Nicholas Ostler, President
Foundation for Endangered Languages
Bristol University
Batheaston Villa
172 Bailbrook Lane
Bath BA1 7AA, England
http://www.bris.ac.uk/dept/philosophy/ctll/
nostler@chibcha.demon.co.uk (N. Ostler)
Telephone: +44-1225-852865/Fax: +44-1225-859258

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